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# THE *Lutheran* WITNESS

February 20, 1951

**This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld by the Editors upon request.**

**The opinions expressed by readers are not necessarily those of the Editors.**

### WE STAND CORRECTED

DEAR EDITORS:

In the issue of the LUTHERAN WITNESS for December 26, 1950, we note an article under "Lutherans" on page 418, which reads: "The first Slovak Lutheran church to be dedicated in Canada is Christ Church, Timmins, Ontario." This dedication took place on August 22, 1950. The newly installed Rev. John Korcok is pastor of Christ Lutheran Church.

This article, however, is misinforming, for it is not the first Slovak Lutheran church to be dedicated in Canada. We must leave the distinction of that significant "first" with Trinity Lutheran Slovak Congregation of Fort William, Ontario, which dedicated its church on July 20, 1947. An account of this dedication, including pictures of the church as well as a brief history of the Slovak congregation, is given in the Slovak Lutheran Annual (*Kalendár*) for 1948, pp. 95—101, as well as in the September issue of the *Svedok* (Witness), the official organ of the Slovak Lutheran Synod, 1947, pp. 269—271. In the *Svedok* it is stated: "As far as we know, this [the dedication] is a historical event, since it is the first House of God built in Canada by our Slovak Evangelical Lutherans" (transl.).

At their dedication service, Trinity Lutheran Congregation had the honor of having officers from three Synodical Conference Synods participating in the service: the now sainted Rev. George Majoros, St. Louis, former Vice-President of the Slovak Lutheran Church; the Rev. R. W. Heikkinen, now of Sebeka, Minn., former Secretary of the Finnish National Church (affiliated with the Syn. Conf.), and the Rev. O. H. Brauer, Minneapolis, Counselor for Stewardship and Missions of the Minnesota District of the Missouri Synod.

Although the Trinity Lutheran Slovak Congregation built its church together with the Trinity Lutheran English Congregation, the Slovaks have not lost their identity as a congregation. They have their own setup of officers and administration, and have their own Slovak services every Sunday. Work common to both congregations is done through joint voters' meetings, held at least four times a year. The communicant membership of the Slovak congregation is 65; the English congregation has 100 communicants.

Until 1948 the Slovak congregation received support from the Slovak Synod. Since then the Minnesota District has supported both congregations. Trinity Lutheran Church (Slovak and English) as yet receives support, but looks forward to becoming self-supporting within the next few years. DONOVAN A. BAKALYAR, *Pastor*

### EVENING SERVICES

DEAR EDITORS:

I am perturbed by remarks made by non-Lutherans such as "Why doesn't your church have services on Sunday evenings as other churches?" Also "Why do your churches lock their doors until Sunday or when some one dies or marries? Is it because the cost is too high, especially in winter?" My answer was that it is mostly due to vandalism. But things have changed considerably since I was a boy. All our churches were open every day of the week, also evenings, so one could go in to meditate when sad and lonely. Then, too, there was a church service Wednesday and Sunday evenings. How wonderful that was!

If the people then were in need of church services Wednesday evenings and twice on Sunday, with church doors continually open, how much more do we in this day of greed, hate, sorrow, and uncertainty need open doors of churches and more services? Could there be something done about it?

Saginaw, Mich. EARL KLEMKOW

ED. NOTE. — *Open doors and midweek and Sunday evening services are common among our Lutheran churches in various parts of the country. In general the situation reflects the quality of consecration of the members of a congregation. If enough of them feel that nothing shall interfere with the "one thing needful" for them on Wednesday and Sunday evenings, their voters' meeting will provide for the services, their pastor will be only too happy to officiate, and they will have sufficient attendance to keep the services going indefinitely. Unfortunately, too many in our day have let other busyness interfere with their private and public worship.*

## Ah, Had I Been There

Ah, that I might have walked with Thee
The dusty roads of Galilee
And heard Thy voice say unto me,
"Fear not, only follow Me."

Then hadst Thou seen this heart of mine
So filled with love for Thee
Imprisoned by a halting tongue
That would not let it free.
Thou couldst have said, "Arise and talk,
I know thy faith. Be whole."
For Thou can'st read the hidden heart
And heal the inmost soul.

Ah, had the tears been mine that day
That washed Thy feet so fair,
Anointed them with oil of love
And dried them with my hair!

I follow Thee to Calvary —
For me they nailed Thee there!
He punished Thee and me set free.
I kneel in humble prayer:
"My risen Savior, just one plea,
Master, that Thou would'st walk with me."

VIVIAN M. BROWN

## Hid in Christ

". . . and your life is hid with Christ in God"
Col. 3:3

Some souls are stones, forever hid from sight,
Whereon the vast cathedral glories rest,
Upholding weaker parts with quiet might,
From dawn to dusk obeying His behest,
To serve the kingdom, all unpraised, unknown,
Save by the Master Builder, God alone!

FRIEDA MARTINI BUCHEN

FEBRUARY 20, 1951 Vol. LXX, No.

THE *Lutheran* WITNESS

*Official Organ of*
*The Lutheran Church — Missouri Synod*

Published biweekly by
CONCORDIA PUBLISHING HOUSE
O. A. Dorn, General Manager
3558 S. Jefferson Ave., St. Louis 18, Mo.

Subscription: $1.50 a year, strictly in advance

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue and note postal zone number for new address if city requires it. Three weeks' notice required.

Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.

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All articles, church news, announcements, obituaries, poems intended for publication in the paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations. PRINTED IN U. S. A.

## "The Lord Shall Guide Thee Continually"

Not I, not I, must make the choice
As to which path my feet shall trod,
But the dear Lord shall be my Guide.
What strength to lean on such a God!

Not I, not I, but God shall guide.
Then grant me Lord such willing feet
That will not stifle Thy commands
And sound my trumpet of defeat.

The Lord shall guide, O blessed thought!
Our earth-bound hopes end in despair.
Continually He goes before.
Before I step, His feet were there.
Not I, but Christ; then may I be
A faithful follower of Thee.

ESTHER A. SCHUMANN

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### OUR COVER

Sunday services of First Lutheran Church, Temple City, Calif., are regularly brought by wire recorder to an aged member, Mrs. Estella Meyer. Mrs. Meyer was baptized at the age of 84 with a group of 22, which included her daughter, son-in-law, and granddaughter. At the time this news item reached the LUTHERAN WITNESS another member of this congregation served by the Rev. E. W. David, was Mrs. Christine Rodstrom, 100 years old and one of the few still living who attended Abraham Lincoln's funeral.

# IE SUFFERED, BEING TEMPTED

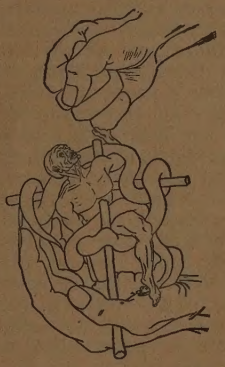
Watching a football game, we might wonder how the players can take the rough treatment they encounter. If we were in the game, we should soon be ered and bruised. But then we re- nber that these young men are pared. They have made themselves ng and hard by much practice. The den crash of a tackle does not affect n as it would most of us.

### Christ Truly Suffered

Thus we might feel about the suf- ng Savior. We recognize His suf- ng and death as real enough. The e that had to be paid for all the usually overlook. He is thinking of the temptation that came by reason of His suffering. Was He not assailed by the temptation to escape His suffering? "Remove this cup from Me." "My God, why hast Thou forsaken Me?" How terrible was the wrath of God! How fearful the agony and shame and death! How unjust the sentence passed upon Him! And how easily He could have given it up!

Have you ever felt the conflict of temptation in your heart? Have you felt its drawing power? the pain involved in trying to resist? Then multiply this by a thousand, yea, by a million, and know that Christ suffered, being tempted. He felt the horror of sin as no one else has.

But could He be tempted? Could the temptation be as real to Him as it is to us? He is God. He is holy. There is no corrupt heart in Him as there is in us to incline toward sin. Even among us a thing that tempts one does not always tempt another. One person simply cannot resist a single opportunity to drink, whereas another one has no desire for anything intoxicating, is even nauseated by it. The same thing is for one a real temptation, for another it is not. One finds it necessary to resist and fight with all his power, whereas another is not at all affected. The person who has not been drawn by a given



enticement to sin, can hardly boast of his power to resist. He simply has not been tempted. Was it so with Christ? Did He not feel the temptation as we do?

The holy writer answers that in all things Christ became like unto His brethren in order that He might be tempted, that He might feel the power of sin. And then he says that Christ *was* tempted. "Suffered, being tempted." He "was in all points tempted like as we are." Temptation attacked Him as it does us. And it affected Him as it does us, except that His temptation was a thousandfold more severe than ours and that He never yielded even so much as with a desire. He was and remained without sin. Who can estimate the full significance of these words: "Suffered, being tempted"?

### Thereby He Redeemed Us

While we sorrow over the sins that caused Him this grief, we rejoice over the redemption that was effected thereby. He was made like His brethren "that He might be a merciful and faithful High Priest . . . to make reconciliation for the sins of the people." If Christ was to be our merciful and faithful High Priest who could successfully plead the cause of sinners before the divine Judge, then He had to make reconciliation for their sins. He had to take the sinners' place. He had to feel the power and temptation of sin as they do and successfully resist it. Moreover, He had to bear the wrath of God over the sins which we have committed, for our many failures successfully to resist temptation. This He did, "for in that He Himself hath suffered, being tempted, He is able to succor them that are tempted." When He "suffered, being tempted," He won a victory for us.

### Touched by the Feeling of Our Infirmities

Our confidence in our High Priest is strengthened by the knowledge that He "was in all points tempted like as we are." "We have not an High Priest," we read, "which cannot be touched by the feeling of our infirmities." Last year a mother lost her son when he was stricken with polio. This year she is the first in her community to make her contribution of $25 to the polio fund. She may have given nothing to this fund in other years. But this year it is different; she has had the experience, and she understands. She is sympathetic. Why do alcoholics go to Alcoholics Anonymous? Because they know that former alcoholics understand their infirmities. Instead of callously condemning, they will try to help. One can have confidence in the sincere sympathy of those who have themselves experienced our troubles.

So our High Priest can be touched by the feeling of our infirmities. He has been in all points tempted like as we are. He understands the drawing power of sin. He is sympathetic and merciful. He does not want to condemn us. He wants to help. We can have confidence in Him. As our great High Priest and Advocate He invites us to come to Him, to put our matter into His hands. Armed with the reconciliation which He has made for our sins, He appears before the divine Judge to plead our cause successfully.

**By the REV. ARTHUR RATHJEN**

**St. Paul's, Port Arthur, Tex.**

; of all men was inestimably high, ond our ability to picture to our- ves. But was not Christ the Son of l? Then the wrath of God, however ere, should not have affected Him. e rubber-tipped arrows striking a l of granite, it should strike and fall hout making a mark.

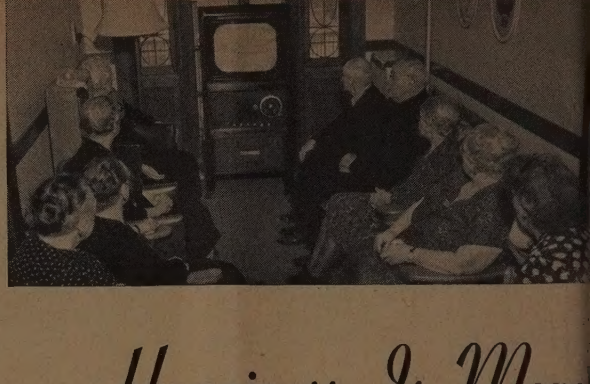
But, says the writer of the Letter the Hebrews, He became Partaker 'flesh and blood." "Wherefore in all ngs it behooved Him to be made e unto His brethren." In all things, every respect, He became like His nan brethren. In fact, to be a ther He had to become a real man, ly human. And being a man, He ld and did feel in every way the fering for sin.

The agony of body and soul, the rifying fear that seized upon Him, s as real to Him as it would have n to you and me. See Him in Geth- nane, prostrate in the dust and then, in, nervously pacing to and fro. ar Him confide to His disciples: "My l is exceeding sorrowful, even unto th." Hear Him plead: "Remove this from Me." These are cries that ne from One who is truly experi- ing the wrath of God as only a nan being can. His afflictions were only real; He really felt and en- ed them.

### Tempted Like As We Are

Not the least of all that our Lord fered was temptation. We read: "He nself hath suffered, being tempted." might think of the temptation in the derness. The devil first tried to italize on the Lord's hunger. Then tried to lure Him with the prospect an easy way to win the acclaim of people. He could be hailed as the ssiah without enduring suffering and th. Finally, he offered Him that ich has been irresistible to ever so ny: the glory and riches of this rld.

But the author of Hebrews is here thinking of the temptations we



# Happiness Is More

"Cast me not off in the time of old age; forsake me not when my strength faileth." From millions of the aging all over our country comes this plea today. David voiced it first in Psalm 71, and it has been echoed and re-echoed by despairing oldsters throughout history.

Paganism had no answer to this plea. Typical of its attitude are the words which Cicero puts into the mouth of Cato the Elder: "Old age is needless and useless. Struggle against it as against death." God has the answer. "Even to your old age I am He; and even to hoar hairs will I carry you." In old age as in youth God's children have the promise: "The eternal God is thy Refuge, and underneath are the everlasting arms." That promise is the real solution of the problems attending old age.

There are no problems with God; but advancing age does create problems among men. These problems must be solved among Christians according to God's Word. These problems may be economic, expressed in inability to work, in poverty or dependency; they may be social, finding expression in loneliness and boredom; or they may be emotional or spiritual; but Christian love will find the solution.

It was therefore not by accident that the first Home for the Aged and Infirm in the Missouri Synod, known as Wartburg Home, was founded in Brooklyn, N. Y., in 1875. One of the founders, the Rev. John H. Sieker, said: "God rules in His kingdom. If we have had to answer the first question: 'Is the proposed work a service of love?' with 'yes,' then the second question: 'Where will we get the funds?' requires no answer. God simply says to us: 'Do it.' He will take care of the rest."

In this spirit fifteen Homes for the Aged and Infirm, sheltering almost one thousand residents, have been founded by Missouri Synod Christians in the past 75 years. All told, Lutherans maintain no fewer than 120 such Homes in the United States and Canada.

### Longer Life Ahead

Tens of thousands of our aged and infirm have received loving care in these Homes, as well as additional tens of thousands in many hundreds of similar Homes maintained by other organizations; but hundreds of thousands of the aged and infirm still lack proper care. Indeed, the number of the dependent aged in our country is constantly increasing, owing to the increased span of life expectancy in our day. According to Government statistics, there are about ten million people in the United States today who are sixty-five years old or older. One in every eight persons over twenty years of age is sixty-five or over, and the proportion of the elderly in the population is steadily increasing. Only a small minority of these oldsters is able to continue to work at a gainful occupation. The majority is unemployed, many are sick at heart, plagued by a feeling of boredom and rejection. What, then, is the answer to the problem of the aging? More Homes for the Aged? No, that is not the real answer.

This is not because Homes for the Aged are outmoded as a method of care, and certainly not because these Homes do not provide adequate care. In our day, life in Homes for the Aged is quite generally well-rounded and agreeable. This is true of Lutheran Homes as well as of the great majority of Homes conducted by other church groups and secular organizations. There was a time when this could not be said without reservation even of our Lutheran Homes. Admission was in many cases restricted to those who had no other recourse but to be "institutionalized." They became "inmates" in establishments which often were homes in name only. Food, clothing, and shelter, the basic necessities of life, were provided, but little more. Applicants for admission were required to surrender all property to the Home in return for their care and, in turn, became "life inmates." There were rules and regulations to be obeyed, for "discipline" had to be maintained. This was not because those who established these Homes were unkind and lacked concern for the welfare of the aging. On the contrary, these Homes were then, as now, an expression of Christian love.

### Changing Attitudes

The fault was not in the motivation, it was in the understanding of human needs. We have progressed a long way since those days. No longer are the residents in our Homes made to feel that they are objects of "charity," however well intentioned. Every effort is made to preserve their sense of dignity and self-respect. Admission into a Home is no longer a "last resort," when every other effort to secure living accommodations has failed. The aging who are admitted generally enter the Home because they prefer to live with other elderly people. In most cases there is now the freedom of choice. Social security pensions, old age assistance grants, and other resources are available to provide accommodations suitable to individual needs even after life savings are used up. Most Homes no longer require the surrender of all property to the Home. The applicant is received on the basis of weekly or monthly fees, thus preserving in him a sense of freedom and independence. There are few, if any, rules and regulations to govern life in the Home. The "rules" of common decency and Christian ethics are more effective in preserving order and harmony in the Home than any man-made regulations. Residents are expected to

By HENRY F. WIND, D. D.

President, Associated Lutheran Charities, Buffalo, N. Y.

# an Security

**Lutheran Homes for the Aged**

offer not only food and shelter, but companionship and spiritual nourishment. Pictured are residents of the Buffalo, N. Y., Home, one of 120 maintained by Lutheran individuals or associations

, and do live, as Christian men and nen, and there is no need of "discie." In consequence, life in the ne proceeds in a normal fashion, nout the feeling of constant restraint coercion.

### Iuman Needs Better Understood

There is also increasing recognition social needs and recreational reements to combat boredom and the se of uselessness. The aging are stantly encouraged to engage in ɔful and useful activities. Occupaal therapy is employed, often under ned leadership and with the help volunteer committees of men and nen from the community. There parties on birthdays, holidays, and er occasions, at which games are ved, entertainments are given, and reshments are served. Residents are ays encouraged to participate acly in these efforts, and many hid- talents are put to work. Radio, vision, and moving picture presenons are part of the program. Newsers, books, magazines, are provided freely used. In general, there is iew interest in life and in other ple in the residents of our Homes today, and life in these Homes is busy and interesting as anywhere. Religion has of course always occud a major place in the service ofed by our Homes. All Homes are ipped with chapels, often well and efully furnished, and services are ducted on Sundays and holidays. e days are begun and ended with otional periods, and the sick and rm are frequently visited by the plains and by the pastors of the r-by communities.

Above all, our Homes today make ry effort to provide for the emoal needs of their residents. Life hout love is, after all, a dreary and ressing thing, regardless of the sical comforts that are provided and social needs that are adequately . It is tragic that in their declining rs, when love is more essential to a happy life than in any period of life save childhood, so many people should be deprived of it. Love alone can create a sense of belonging, a feeling of being wanted and cherished, and it is this sentiment that the aging need most to make their sunset years happy.

### Shortage Already Severe

Christian Homes for the Aged and Infirm are an ideal solution to many of the problems attending old age for those who succeed in gaining admittance to them, but only a small percentage of the aging in the population who need this care succeed in gaining admittance. Our own Missouri Synod Homes can accommodate less than one thousand residents. Most of these Homes have long waiting lists of applicants. We have also already noted the continuous increase in the number of the aged in the population of our country, and we know that neither the Church nor other agencies will ever be able to build and equip a sufficient number of Homes to accommodate all who might need or desire Home care. A great many of the elderly will always by choice or necessity live in private homes, in the homes of their children, or in the homes of relatives or friends. Many others will be compelled to live out their days in boardinghouses, rooming houses, or in county homes, and some will succeed in maintaining their own homes even in advanced age. The burden of economic problems may be eased or even solved by support given by children and relatives or by increasingly liberal social-security and old-age assistance grants, but money can never solve social and emotional problems. It is in this area that our Christian people may render a precious service to the aging.

Increasing age spells loneliness for the great majority of people in all walks of life. Life tends to "pass by" people as they grow older. In this mechanical and electrical age, or shall we say in this atomic age, life moves on at an ever faster pace. One generation succeeds another, and the survivors of the passing generation, slowed down by increasing age and infirmities, drop farther and farther behind as life around them marches on. The feeling grows in them that they are "in the way," that "no one needs" them, that they are "useless," "forgotten," "neglected" — how familiar these phrases are to those who are conducting our Homes for the Aged! "My children are good to me, but their views are not my views, their friends are not my friends, their interests are not my interests." "Oh, yes, I have a nice room and good food; but I am so lonesome. I have nothing to do, nothing to interest me. All I can do is sit in my room or go for a walk." This is a familiar story. Indeed, economic problems can usually be solved without much difficulty, but what about social and emotional problems?

### The Church Can Share Happiness

It is in this area of service that our Christian people may make the most valuable contribution in their service to the aged, and this service calls for little, if any, expenditure of money, but for much love. We must confess with shame that the world has shown the way. There are "golden age" clubs in every larger community. How many congregations who can boast of well-conducted societies for juniors, seniors, and married couples; who have ladies' aids, men's clubs, and the like, can also point with pride to a "golden age" club, in which the aging of the congregation can find congenial company and social recreation adapted to their years? How many of us remember not only the poor, but also the aged at Thanksgiving, Christmas, and other holiday seasons — and throughout the year? A friendly call will go a long way. And why limit attentions to fellow Christians? Every community harbors many lonely aged. Think it over — and remember, if God spares your life, someday you too will be "old."

# How Illegal Is Mass Murder?

By PROF. WALTER F. WOLBRECHT

Seward, Nebr.

Hardly a month ago, on January 12, 1951, with little public notice, the Genocide Convention of the United Nations went into force in the states which have ratified the Convention.

This Genocide Convention represents a personal triumph for Raphael Lemkin, now professor of International Law at Yale. It has been a struggle for him of more than seventeen years. This former public prosecutor in Warsaw already in 1933 at Madrid sought to have mass murder — a new technique of occupation by an enemy, aimed at winning the peace even though the war itself is lost — pronounced a crime against humanity and outlawed by the family of nations. In these years Mr. Lemkin was driven from his native land, served with distinction in the underground, became adviser to the U. S. prosecutor at the Nuremberg trials, and then began a new phase of his career with a teaching appointment at Duke University.

The Convention represents an international triumph for such countries as Cuba, India, and Panama. Against great and varied opposition, these and others championed it. The record of adoption shows that if it had not been for the necessary backing of the smaller and the weaker nations, who not merely voted for it in the general assembly, but also had their own country adopt the necessary enabling laws, genocide today would still be nothing more than a word.

### Hurdles Before Adoption

Of the Big Four nations, only France, so far, has formally adopted the necessary laws to make the international agreement part of its national law.

Great Britain was an early critic. The U. S. S. R. has so far sought to carry water on both shoulders. Our United States finds itself today in the awkward position of having championed and backed the anti-genocide effort in the meetings of the U. N. and its committees, but not being able to make up its mind to ratify the agreement by Senate approval.

Already in 1947 President Truman reported to the Congress that the U. N. resolution on the crime of genocide was something new in the law of nations. The last Congress did not get to vote on the matter, because a favorable committee report was bottled up by a group of Southern Senators. Most recently the President has urged Senate approval in view of the crisis in Korea. Some have interpreted lack of action by our Senate as a direct "play into the hand of Russian propaganda" in Asia.

The history of the agreement in the U. N. shows that the road there, too, was rocky and slow. Committees struggled so sharply and long that another new word was coined, namely, "committee-cide," or murder of an idea by committee inaction. However, after much rigorous debate, the U. N. on December 9, 1948, passed the amended convention by a 55—0 vote, with only three member nations absent. Thereby, with earlier laws against piracy, slave trade, narcotics, and traffic in women and children, "the very right of human groups to exist" was made part of the law of nations. The highly modern and well-furnished meeting room in which this action was taken was in great contrast to the gas chamber of Dachau and Buchenwald and the slave labor camps on Lake Baikal. Twenty-five months later it is in effect among the ratifying nations.

### An Ancient but Nameless Horror

"Genocide" is a poor word for a horrible thing, and it is a new word for an idea which is very old. Dictionaries printed more than five years ago do not contain the word. But when words are being invented, it sometimes means that the world or part of it is undergoing a painful change. Genocide is a mixed word designed to label murder of a group a horrible crime for which Winston Churchill earlier had said that there was no name.

What is the idea behind the word? According to most users of the word, genocide is a denial of the right to exist, in whole or in part, of certain groups of human beings, just as murder is the denial of the right of an individual human being to live. The groups may be racial or ethnical groups, national groups, language groups, political groups, or even religious groups, but in every case they are denied the right to exist just because they are such a group.

On this part of the idea back of the word there is not so much argument as there is on what is called "cultural genocide." The Convention now does not seek to prohibit destruction of the use of houses of worship, Sacraments or sacrifices, schools, libraries, museums, art collections, or historical monuments, or wiping out the mere use of a different language as an official language. Despite earnest attempts, the U. N. committees could not agree on a prohibition of cultural genocide, in part at least because of the extreme difficulty of exact identification and effective enforcement.

### Questions Face Politicians

It is not that the Big Four are in favor of genocide, while other countries are not. But many fear making human rights and their protection more than a national and domestic matter. Some U. S. leaders, chiefly lawyers, members of the house of delegates of the American Bar Association as well as members of the Upper House of the Congress, fear what they call government-by-treaty or international limiting of the sovereign right of a government to do practically what it wills with the people under its power.

In an attempt to make the Convention or international agreement more acceptable, the Senate Committee on Foreign Relations in May of last year unofficially suggested that U. S. approval "shall not be understood as meaning that a state can be held liable in damages for injuries inflicted by it on its own nationals." The committee then also proposed that a "substantial portion" of a group needs to be in danger before genocide can be charged and that "mental harm" to members of the group must be held to mean "permanent physical injury to mental faculties."

What recent historical examples of genocide in practice are mentioned? Calculated and businesslike breaking up of families, wholesale kidnapping of children, the use of opium or other drugs to deaden wills and weaken bodies, pogroms and purges, the wiping out of synagogs, and the planned disappearance of the entire Volga Lutheran Church are listed among others.

### How Far Am I My Brother's Keeper?

Clearly many questions remain to face the Christian conscience and to perplex the Christian citizen. Is a government always justified in destroying a group which opposes or even attacks it? Is equality before the law limited to national courts for private citizens, while since Nuremberg international courts are for statesmen and generals who lose? Is individual genocide to be punishable by the laws of all countries, while genocide committed by national states is to be punishable only by war? Is genocide a crime in war, but a permissible national policy in time of peace? Are human rights domestic matters only? Has individual liberty its greatest protection from local or from national or from international justice? Is present-day hot or cold war conducted against states and armies and not against populations? Can tolerance be more than passive or must one be intolerant of intolerance?

Above all, can genocide at root be a crime against humanity without being a sin against God who says "Thou shalt not kill"?

# Tell—Through the Sunday School

By ARTHUR C. REPP

hat is it that quickly associates the Sunday school with mission work in minds of most Christians? Prob- the fact that the Sunday school become, beside the home, the na- 's chief means of religious educa- . Most parents, even some of the t religiously indifferent, expect at e time or another to send their chil- n to a Sunday school and thereby them a smattering of religious ning. The fact that many parents not put this ideal into practice is de the point. More important is the that most parents vaguely think at the Sunday school, know some- g about it through their own child- d, and usually can with some con- ent effort be induced to send their n children to a Sunday school. For reason the Sunday school enjoys advantage which makes it one of the est ways for reaching children for ist.

True enough, the Sunday school has eived some unfavorable publicity in ent years. Educators are beginning realize its shortcomings; some par- s are becoming alarmed at its slip- d methods; many churches are king for new ways of supplementing instructions, but, all in all, the fact ains that the Sunday school is "ac- ted" by the public and may become congregation's nucleus for mission- expansion.

Within its recognized limitations the nday school can be a reasonably ctive educational agency and an h better mission tool. That it is ng used for evangelism is seen in heartening figures recently re- sed by our Synod. Almost 150 Sun- schools have been added in the t year, and slightly more than 30,000 w pupils have been gained. A closer dy of the figures shows, however, t in reality we have hardly begun exploit the vast opportunities with existing schools.

A letter which we received recently de us sharply aware how some of mission potentialities are still being cked. To be sure, the letter cited an eptional case, though not so excep- nal that it may be regarded as iso- ed. The letter told of the effort of number of young parents who to- her with their pastor hoped to ablish a Sunday school in order to ve the pre-school children and to ch out into the community for the churched. In spite of the fact that even all the children of school age re being served by that congrega- n, the proposition to establish a Sun- y school was voted down. Pathetic? , tragic, for here a few willful people refused to open the doors for the community because of their small preconceived notions.

### Sunday School Trains Workers

Happily such action is not typical. Paging through our back copies of *Today,* Synod's journal of practical missionary procedure, and *Parish Education,* that helpful periodical which every Sunday school superintendent and local board of education should have, we were intrigued with the many reports telling how the Sunday school is being used both to train the young missionaries as Kingdom workers and to reach the unchurched in the community.

Some of the accounts stressed that the Sunday school is the best training center for missionaries when every age level is represented. The little ones, whose inhibitions do not as yet include a hesitancy to tell their little friends about Jesus and to repeat the stories and songs which they sing in Sunday school, the juniors who receive special instructions on talking to their high school friends about their Savior, and the adults who need the practical and doctrinal instruction to talk to their hundreds of contacts of every walk of life, all these can be trained in the Sunday school for their great soul-winning task. Bible class leaders who have tried it are especially enthusiastic about their weekly classes when they serve as mission schools.

The reports of our missionaries show especially that the Sunday school is admirably adapted to reach out into the community for those important first mission contacts. This is true in a special sense when the entire congregation attends the Sunday school. Here the members have a splendid opportunity to invite informally, to say, "Come and see," without requiring any special commitments to join a church.

Sunday school teachers who have tried it tell us that the visits to the homes of the unchurched children give them an ideal chance to talk to the parents about the Church's message and to extend an invitation to visit the Sunday school or the divine service.

### Mission Methods

Most interesting are the various methods used by the different congregations which really make the Sunday school an effective missionary agency. Most common is the community canvass. Here members go from door to door armed with pencils, notepaper, and suitable tracts to find a ready entrance when they approach the prospects by way of the Sunday school. A simple question about the children's attendance gives parents a feeling of personal security because they are not being asked about themselves and are glad that someone is interested in their children. They are more ready to commit their child to Sunday school than themselves, and the beginning of a good contact is made. There are several sources for good Sunday school tracts for the canvasser: Concordia Publishing House and the American Lutheran Publicity Bureau, to mention only two.

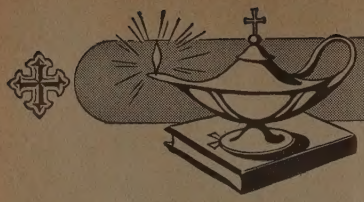
**Sunday School Cultivates Home Contacts**

The mission canvass may be the first entry, but continued parent-teacher contact is fruitful. Here the Trinity, Peoria, Ill., Birthday Secretary and the Nursery Superintendent deliver story-picture lessons for the pre-Sunday-school child

Those who have not kept up with the different publicity outlets now employed by the Church will be intrigued with the number of practical ways in which the mission command is being translated by the modern church worker. The newspaper, the radio, exhibits, posters, both billboard and window size, handbills, and even such community activities as song fests and parades are now being used in the interest of winning souls for Christ.

Some pastors concentrate on the nursery roll to make the first approach into the home; others use the vacation Bible school or the Saturday school as a stepping stone into the Sunday school. Most missionaries, however, agree that all of them should be used so that no opportunity will be lost. Where the congregation is able to rent a bus for Sunday mornings, this in time proves economical when the real returns in souls won for Christ are taken into consideration.

Whose job is it to do all this? Everybody's. To be sure, the pastor and the board of education will give the general directions, but it is the business of the entire congregation to do this and thus grasp the golden opportunity which the Sunday school, even the smallest, has in becoming an important tool to carry out the Lord's command: "Go, tell!"



# Editorials

***The WITNESS Watchword:*** **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light."—1 Peter 2:9.**

## Understanding the Liturgy

Many readers reacted to the discussion in our letter column concerning the liturgical trend within our Church.

Helpful is a communication from the Kappa Chapter of Gamma Delta, our student group at the University of Texas in Austin. Its secretary writes, in part:

> Perhaps a large majority of fellow Lutherans . . . would change their trend of thought if they fully understood the significance of the various parts which comprise our liturgy as a whole. Certainly we should not put the blame on the liturgy if our worship becomes mechanical, but rather on the people. How many people repeat the Lord's Prayer mechanically, but this is certainly not the fault of the Prayer.

This group advocates discussing the explanation of the liturgy as found in *Our Church*, a manual by Dr. J. M. Weidenschilling and published by Concordia Publishing House.

Helping a congregation to worship is a week-round, year-round activity. We seek to help one another to worship together when we use an order of worship — a liturgy. But using a common order of worship is only a beginning. Each worshiper must be aware, every moment, of what he is doing. The words and ideas, the moods and feelings of worship, must be clear to him, and he must share them at the same moment with his fellow worshipers. To make that possible, Christians who propose to worship together should talk the details of their worship over among themselves. Pastors will alert their congregations to thoughtful worship by means of their confirmation classes and Bible study groups, their organizations and paragraphs of their sermons, their conversations with their people in their homes, and their articles in their parish papers.

In worship we talk to God, and God talks to us. But more than that: in our common worship we "teach and admonish *one another* in psalms and hymns and spiritual songs" (Col. 3:16). It's mighty hard to tell somebody something when you aren't thinking about it!

## Genocide

This is a new name for a certain type of mass murder. Statesmen and sociologists still have difficulty defining it accurately. But whatever their ultimate definition may be, it will describe a devilish invention of hell. In general, it refers to the extermination of an entire group of people for political, racial, religious, or some other reason. That right, however, God has reserved for Himself, and He has made use of it only rarely in the history of the world, even then saving the righteous. He ordered the destruction of the Canaanites in the days of Joshua and of the Amalekites in the days of King Saul. He destroyed the entire impenitent human race through the Flood, but saved Noah and his family. He destroyed Sodom and Gomorrah, but saved righteous Lot and his daughters. The genocidist is not so discriminating.

Genocide is nothing new in the world. It has been practiced by barbarous people throughout the ages, and by some who were supposedly civilized. We are reminded of the bloody Sicilian Vespers, when at the ringing of the evening bell the Sicilians slew their French tormentors, including their women and children. We think of the carnage of St. Bartholomew's Night, when thousands of Protestants were slain in Paris and elsewhere in France. We still shudder at the remembrance of Hitler's efforts to exterminate the Jews and of Morgenthau's retaliatory suggestion that Germany be turned into a pasture. We have read with horror of the murder of millions of Christians by the Communists in Russia. May we stop here, or does the term "genocide" also cover indiscriminate saturation bombing, in order to make war distasteful to a supposedly militaristic people?

Genocide backfires. Haman, in the days of Queen Esther, planned the destruction of the Jews; he himself was hanged. France never recovered from the wound she inflicted on herself in the attempt of her kings and their clerical advisers to exterminate the Huguenots. Could General Eisenhower today possibly use in a Western European army some of the German boys who were maimed or killed in the saturation bombings? How soon one may have to woo a former enemy as an ally! At any rate, we are finding that our former enemies have learned to abhor war and military service — and that now when we would like to encourage them to fight again, this time with us. Perhaps we, too, should examine and possibly revise our thinking, so that our aim may not be to see how many people we can kill in the shortest possible time at the least expense, but how few it will be necessary to destroy in defense of our own liberty and life. Any killing beyond that is murder, no matter what it may be called.

## Our Aged

They often feel that they are no longer needed and therefore pray the Lord for a blessed death. They certainly have a right to do the latter, for St. Paul also had a desire to depart and to be with Christ, which, he says, is far better (Phil. 1:23). But they should not feel that they are no longer needed. That is for God to decide. Until God calls them, they should feel that they are occupying a most honorable position among His people. God has emphasized that in His command: "Thou shalt rise up before the hoary head and honor the face of the old man" (Lev. 19:32). Our time is in God's hand, and He has set a goal for the life of each one of us; he will call us according to His own good pleasure. Nevertheless, God speaks of old age as a mark of His favor to those who fear and serve Him and keep His commandments. "The fear of the Lord prolongeth days," says Solomon (Prov. 10:27), to whom God had given the promise: "If thou wilt walk in My ways to keep My statutes and My commandments, as thy father David did walk, then I will lengthen thy days" (1 Kings 3:14). Moses records as a mark of God's favor that Abraham, the father of believers, "died in a good old age, an old man, and full of years; and was gathered to his people"

en. 25:8). The old are like the golden grain, ripe for glorious harvest of the Lord. "Thou shalt come to the ve in a full age, like as a shock of corn cometh in in season" (Job 5:26).

But old age has its own cross to bear. The body grows ak, and the mind weary. Friends pass away before you, l you are left alone, the last of your generation. But the presence of God you feel lonely. So with all your ght you cling to Him. You pray with David: "Cast me off in the time of old age; forsake me not when my ngth faileth," and again: "Now also when I am old and y-headed, O God, forsake me not" (Ps. 71:9, 18). God's people may stop worrying; He will provide for them. assures them: "Even to your old age I am He; and even hoar hairs will I carry you" (Is. 46:4). God does that ough the love which He kindles in the hearts of His ple, in the hearts of the children who lovingly care for ir aged parents, and in the hearts of all believers who ingly provide a home for those who but for Christian rity would be homeless. Thus there are more than a en homes for the aged maintained by the members of own Church. In these God, through His people, pro- es for the old and gray-headed, so that they may con- ue to glorify Him. There they may show His strength o this generation and His power to everyone that is to ne (Ps. 71:18).

## od-by

We hear this farewell greeting again as our men are ng called to the colors. It is a beautiful farewell greeting; d-by — God be with you! Parting is painful. The parting le is merely a loving way of hiding the pain. The fact t our men are joining our country's loyal legions to nd our glorious flag and all the blessings it stands for, s not make parting any easier. We know of dangers ad — dangers to body and soul. In view of them we say, d be with you!" And God will hear that prayer; He will with those who are away from home. Wherever God's ple may be, they have this promise: "Because thou hast le the Lord, which is my refuge, even the Most High, habitation; there shall no evil befall thee, neither shall plague come nigh thy dwelling. For He shall give His els charge over thee, to keep thee in all thy ways" . 91:9-11). But as parents and sons, husbands and wives, t, they may make the words of Laban, spoken to Jacob is departure, their own: "The Lord watch between me thee when we are absent one from another" (Gen. 49).

## ving Promise of the Life That Now Is

In the *Christian Century's* poll of 100,000 Protestant isters all over the country, Trinity Lutheran Church ssouri Synod) at Freistatt, Mo., was voted the greatest al church in the southwest quarter of the United States. *Christian Century* told its story, *Life* magazine pub- ed pictures of town and church, and more recently the *Louis Post-Dispatch* featured Trinity Congregation in a ly illustrated article under the heading "Where the Lord Their Shepherd." From each account it is evident that at makes Trinity at Freistatt great is its unquestioning alty to God's holy Word — the same source of strength greatness for thousands of other Christian churches! Freistatt, God's Word reigns supreme in the home, in the ool, and in the church. Trinity's members nourish their ls with it and live by it. So do God's people everywhere.

God's Word is the source of godliness, which has promise of the life that now is and of that which is to come (1 Tim. 4:8); Trinity at Freistatt shows that it also has promise of the life that now is. Peter Wyden, in the *Post-Dispatch,* draws attention to the following: Freistatt has no constable, for there is no law-breaking. No one has been arrested here for any reason within the memory of anyone living. There has been but one divorce in about seventy-five years. Folks in neighboring cities know that no tradesman has ever been cheated out of a dime in Freistatt and that no Freistatter has ever been on relief.

Good Christians are also good citizens. Freistatt Congregation furnished twenty doughboys in World War I and sixty-three in World War II, and three of them died. Seven youngsters are in the Army now, and fifteen more are in the National Guard, ready to be called. Freistatters participated enthusiastically in Word War II Red Cross and blood-bank activities. Only recently the congregation passed a "pledge to action for the national emergency," in which it vowed to hoard nothing and promised to conserve automobiles, tractors, fuels, "our homes and all other possessions," so that they might last through the current crisis. Mr. Wyden concludes his article with the remark: "The people, in short, practice on weekdays the doctrines they hear expounded on Sunday mornings in the little wooden church on 'German prairie.'"

All of this unexpected and unsolicited publicity and praise is not going to turn the Freistatters' heads and make them conceited, for they have learned to recite from their Lutheran Catechism: ". . . and all this purely out of fatherly, divine goodness and mercy, without any merit or worthiness in me; for all which it is my duty to thank and praise, to serve and obey Him. This is most certainly true." For all gifts, both temporal and spiritual, they have learned to say: "All glory be to God on high!"

## An American Predicament

America endeavors to sell itself to the nations of the world as a pattern of all that is good and worth while, particularly the liberties which it enjoys and values so highly that it is willing to go to war in their defense. America has so many things to be proud of and for which it should make every day of the year a Thanksgiving Day. But may not some of the nations say: "Your actions speak so loudly that we cannot hear what you are saying"? This comes to mind in connection with an article in *The Saturday Review of Literature* (January 13, 1951) by Raymond Aron, French historian and essayist, who replies to the question: "Does Europe Welcome American Leadership?" He says: "It would be invidious to name names; let it suffice to say that the European branches of your advertising firms, the European circulation of your mass-produced magazines, the taste acquired by millions of Europeans for your comics, your movies, your capsule-culture journalism, and crime stories have quite sincerely frightened the European intelligentsia and been taken by them as a threat to serious thinking and disinterested art." But that is not the worst result of such reprehensible American exports. How must these things affect the minds of heathen people in pagan lands, who do not realize that the majority of the citizens of our so-called Christian land are not Christians at all? One of the chief obstacles to the progress of the Gospel in heathen countries, say our missionaries, is the unchristian behavior of men who come from so-called Christian countries.



PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

# News

## WORLD

**A bill** outlawing wearing of hoods and masks of the Ku Klux Klan in public and banning the burning of fiery crosses on private property without the owner's consent has been passed by the Georgia State Legislature, due to the efforts of the Georgia Council of Church Women. The final bill was much stronger than the anti-masking bill originally proposed. The women are now asking for election reform.

**An Indian government official** has informed the Christian Council of India and Pakistan that no new restrictions have been placed on the admission of evangelistic missionaries to India. He said, however, that in the case of new missionaries the need for a replacement or additional evangelistic work must be proved and the fact established that there is no suitable Indian to perform the work of the missionary. The statement is said to have dispelled fears by Christian institutions of India that missionaries from abroad would be restricted. Technical personnel, such as medical and educational workers, are not affected by the government policy on evangelists. The Christian Council is making efforts to persuade the Travancore-Cochin government to respect the freedom of religious groups to operate their own churches and schools.

## CHURCH

**German rearmament** and the stand of the Evangelical Church of Germany on it was the subject of a recent statement of the German Evangelical Press Service. It was made clear that "the Evangelical Christian has the liberty, the right, and the duty to define his attitude . . . but the Evangelical Church could not pronounce a decision binding all its members. With regard to Pastor Niemoeller, D. D., Church president, who has especially often given utterance to his opinions on rearmament, the pungency of many of his statements was regretted, despite a recognition of the earnestness of his dealing with the problems." All church officials were requested to show a reserve, if possible, in their political statements for the sake of their priestly office, so that, in spite of divergence of political opinion, fellowship may be preserved among the Evangelical Christians in Germany. . . . Church leaders helped the West German government's Minister for Home Affairs draw up a conscientious objector's bill. The bill takes into account the experiences of the British and American governments respecting C. O.'s in the last two wars and gives the objectors opportunity for substitute service on fire, air raid, and sanitary squads. . . . The Evangelical Church Council is writing the governments of various nations to consider the cause of prisoners of war still being held by them and to assure them full justice or amnesty.

**Community Reformation Day** observances have been encouraged for the past three years by the Federal Council of Churches in order to bring to public attention America's Protestant heritage. F. C. C. has tabulated a record of the interdenominational services, rising from six in 1947 to 66 in 1948, 121 in 1949, and 160 in 1950. Last year 31 had attendances above 1,000, with those in Trenton, N. J., Detroit, Baltimore, Indianapolis, Cleveland, and Kansas City, Mo., drawing from 5,000 to 10,000, and those in St. Louis, Cincinnati, and Washington, D. C., from 10,000 to 13,000.

## LUTHERANS

**Canadian Lutheran World Relief** is undertaking a special effort to place between 600 and 800 Lutheran displaced persons families in Canada. Now in International Refugee Organization camps in Germany, most of these D. P.'s are skilled industrial workers. CLWR is also continuing its plan of bringing farm laborers and domestics who are *Volksdeutsche*.

**A Rhodes scholarship** for study at Oxford University in England has been awarded to George Mohr, a senior at Luther College (E. L. C.), Decorah, Iowa. He is one of four students in six midwest States to be selected. A major in chemistry and biology, he intends to prepare for medical research, particularly in the field of biochemistry.

**When 83 Lutheran expellees** came to the Catholic village of Moemlingen, Bavaria, there were only three Lutheran families to provide for them. A church was badly needed for Lutheran services; so Roman Catholic neighbors helped transport wood and stones and in general pitched in to complete the Lutheran worship center in four months' time at a minimum cost.

**A Slovakian woman** who rescued American flyers shot down in German-held territory in World War II has been resettled in East Sparta, Ohio, by Lutheran Resettlement Service. Mrs. Julia Priboj has a citation from Gen. Dwight Eisenhower for her resourcefulness in hiding three American officers in 1944 and aiding their escape to Africa. The three veterans, all Ohioans, who spent Christmas, 1944, hiding in Mrs. Priboj's home, gathered at her home in East Sparta for Christmas, 1950.

**Eighty light motorcycles** called "Quick" have been distributed by Lutheran World Federation to pastors in both East and West Zones of Germany to aid them in serving their huge parishes. The happy recipients are pastors who have had to carry books, gowns, and Communion sets on their bicycles to villages in their charge over territories of 150 to 200 square miles. Some have had to pedal 500—600 miles a month in rough terrain, summer and winter. The "Quick" is a cross between the bicycle and the heavy American motorcycle. One pastor wrote: "The fact that I now have more time and strength than before to proclaim the Gospel will be the best thanksgiving to those (Lutherans of America) who gave so generously."

**"Voice of America"** broadcasts have been explaining Lutheran World Relief and the work of the National Lutheran Council. Recently the Rev. Louis Sanjek, staff member of N. L. C., appeared behind VoA microphones to tell his former fellow countrymen of Yugoslavia of the assistance LWR and Lutheran World Action are to them.

**Dr. Franklin Clark Fry,** U. L. C. A. president and National Council of Churches official, has returned from a month's globe-encircling plane trip to study world relief needs for a report to American Protestants. With him was Albert R. Crews, N. C. C. broadcasting and film director. The facts they gathered are being used for the 1951 Church World Service relief appeal, now a department of the N. C. C. The relief campaign, entitled "One Great Time for Sharing," extends from February 4 until Easter Sunday.

**Pasadena's 1951 Tournament of Roses parade** included some religious floats, one of which was entered by the Lutheran Laymen's League. Depicting "Bringing Christ to the Nations," the float showed a large figure of Christ, radio towers, and a map of the world, worked out in sweet peas, chrysanthemums, and 8,000 roses.

Baptisms —
Landshut, Germany

# In the Land of the Reformation

By HERMAN H. HEUER
Chaplain (Lt. Col.), U. S. A.

aplain, can you come to Landshut on Sunday? There are six fam- here whose children have not been zed, and they all want this done on as possible. Sunday is the only the fathers will be here. It's euver time, you know."

his was the request which came e I was conducting a confirmation . Sunday's schedule already in- ed two services at widely scattered ions and Sunday school with Bible in the morning and another serv- n the late afternoon for an isolated p at the airfield. Landshut was ir miles from Stuttgart, and there no possibility to obtain a substitute ster for the day for the regular dule.

'll be there, weather permitting. : me at the airfield at 2:00 P. M., ask all the parents to be at the el when we arrive."

he Sunday morning schedule pro- ed as planned. The first service at A. M. Then a hurried trip to the quarters chapel, where the Sunday ol superintendent (a consecrated stian officer) had the opening serv- of the Sunday school under way. n the main service was ended at , a waiting car took me to the ld, and soon a small plane was g us on our way. He who rules en and earth had provided perfect her for this flight.

What an inspiring sight to be ted by six families and their friends ing at the chapel! They were there od's command and the Savior's in- ion, "Suffer the little children to e unto Me, and forbid them not." r a hymn, prayer, and meditation, t souls were added to the Savior's dom by "the washing of regenera- and renewing of the Holy Ghost." brief visit with the parents — all grateful and happy — a hurried to the airstrip, where the plane waiting, and once again up in the dless sky, looking down on another ion of the Land of the Reformation. next hour afforded an opportunity reflection, a time for beholding the ties of God's creation in the waebisch Alps, and a time for re- ing the sermon for the evening ice: a busy but blessed Sunday. again the phone rings. The voice on the other end of the line introduces himself. "I'm Sgt. Schmidt. My wife and I are members of St. John's Church, at ——, ——. Rev. Mueller is our pastor. We just noticed in *Loyalty* you're the nearest Lutheran chaplain and that you will have a Communion service next Sunday. We should like to come up for that service, but it

**Headquarters**
Offices of Synod's Armed Services Commission are on the second and third floors of this building at 736 Jackson Place, Washington, D. C. Recently added space had to be rented near-by

means staying in Stuttgart overnight. Can you arrange for a hotel room, since Stuttgart is a closed city (i. e., where hotel accommodations are very scarce)? We haven't been to Communion since we left St. John's nearly seven weeks ago, and we don't want to wait any longer."

A call to the officer in charge of billeting revealed the hotel was booked up over the week end, but Saturday morning the billeting clerk called: "Room 124 has been reserved for Sgt. Schmidt."

On Sunday at the chapel Sgt. and Mrs. Schmidt announce themselves, and at the service they received "the true body and blood of your Lord and Savior Jesus Christ, given and shed for you for the remission of your sins."

"Thanks, Chaplain! Will you sign our Communion card? This has meant so much to us to know that we have one of our ministers here."

Within the American communities there were also those of whom the Lord says, ". . . for of such is the kingdom of heaven," the children of the various American families. Our entire headquarters was in process of being moved from Heidelberg to Stuttgart during February, 1948. A move like this in winter is most difficult and effects the morale and spirit of the families. There must be no break in the schedule of services, and for the first Sunday in our new location it was possible to obtain the use of the Evangelical chapel. To be sure, the attendance was somewhat small, but there were many requests: "What about a Sunday school? a Bible class?"

All week a search went on for a suitable place to conduct a Sunday school. The prospects looked gloomy, but then an officer called: "Chaplain, why not have Sunday school in the afternoon?" It was worth the attempt, and announcements went out through the limited facilities available.

Once again God's invitation is accepted, and the love of His Word is revealed. Fifteen children and three adults are present for the first Sunday school session; on the following Sunday attendance doubled; a week later a move was made to a public school, which after three more Sundays was outgrown. Meanwhile a barracks was placed at the chaplain's disposal. On Easter Sunday, only seven weeks after the first Sunday afternoon session, more than 100 children, including several German children, heard the resurrection story and joined in singing "I Know That My Redeemer Lives." The adult class meanwhile had an attendance of 45 and continued with a study of the First Letter to the Corinthians, selected by popular vote.

These are some of the experiences of a chaplain in the Land of the Reformation.

## "We Dare Not Fail Them NOW!"

**Working Staff for Ten Million Dollar Expansion Program**

L. to r.: W. C. Birkner, in charge of District organization; John E. Herrmann, Stewardship Counselor; John C. Baur, Director; H. W. Gockel, in charge of literary promotion

## Lay Plans for Ten Million Dollar Expansion Program

The National Committee in charge of Synod's Ten Million Dollar Expansion Program held its first meeting at Holy Cross Hall in St. Louis, January 30 and 31. This Committee, numbering approximately 100 men, is composed of the Presidents of the 32 North American Districts plus other District men, both lay and clergy, who have been active in our Church's stewardship program.

The purpose of the meeting was to lay plans for the gathering of the ten-million-dollar offering which was authorized by Synod at its 1950 convention and which is scheduled to be gathered early in 1952. Much of the business before the meeting was of a purely organizational nature: the announcement of committee and staff personnel, the discussion of methods and procedures, and final agreement on a detailed time schedule.

The general supervision of the effort has been assigned to a subcommittee of Synod's Board of Directors, consisting of President John W. Behnken, honorary chairman; E. J. Gallmeyer, chairman; Dr. A. H. Grumm; John W. Boehne; W. H. Schlueter; and Dr. L. Meyer, secretary.

The working staff which has been entrusted with the implementation of the over-all plan consists of Mr. J. C. Baur, director; Rev. W. C. Birkner; Rev. John E. Herrmann; and Rev. H. W. Gockel. As the need arises, this staff will be enlarged to include field representatives in various areas of Synod.

Our members will be hearing much — very much — about this tremendous effort of our Church during the coming months, particularly during the closing months of 1951 and the early months of 1952. Suffice it for the present to say that the hundred men who met in St. Louis on January 30 and 31 were convinced of the unprecedented needs which confront our Church today and of the ability and willingness of our people to meet those needs with a generous outpouring of gifts in behalf of the Expansion Program.

H. W. GOCKEL

## Discuss Some of World's Most Important People

From almost all the synodical Districts of The Lutheran Church — Missouri Synod, chairmen of the District youth committees assembled at Hotel De Soto, St. Louis, Mo., on January 17 to 18. They were reminded by Pastor Clarence Peters, the chairman of Synod's Board for Young People's Work, in his opening address: "We are to discuss the work and program of some of the most important people in the world — the young people of The Lutheran Church — Missouri Synod. There are probably some 250,000 to 280,000 of them in 4,356 congregations in the United States and 275 congregations in Canada."

Knowing them as youths which possess a great spiritual blessing, the Word of God in all its purity, members of the conference centered the discussion about four conditions that cause their needs:

1. Our Christian youth is living in a time of tensions, uncertainties, and worries.

2. The current outlook on life is secularistic and materialistic.

3. Youth's busyness with extracurricular high school activities makes it difficult for them to give time and thought to the youth program of the Church.

4. Increased military demands will give our youth an increased opportunity to witness for Christ.

In view of these needs the Conference saw as the aims of the Church's youth program:

1. Determination to make every ac
tivity of the youth program a demon
stration of the Gospel. Lutheran you
must be drawn to a closer fellowsh
with the Father, Son, and Holy Ghos

2. Training of our youth leaders t
meet the competition given by you
leaders outside the Church.

3. Expression of our joy over th
increased training in youth work
our seminaries and teachers' college

4. Support of the Christian You
Mission and Lutheran Bible Readi
League as the great individual spi
itual project undertaken by the Wa
ther League.

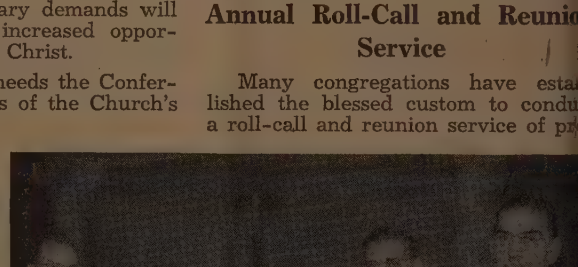
The following papers were pr
sented:

"Lay Leadership in the Youth Pr
gram of the Congregation," by Prof.
H. Theiss, Executive Secretary of th
Walther League; "League Devotio
Conducted by Leaguers," Rev. R.
Jahn; a panel: "Recruiting Youth f
Christ in the Home Mission Field
Dr. L. W. Spitz, moderator, and Re
William Hillmer, Rev. Walter M. Wa
gerin, Mr. Paul Simon, Rev. Mart
Haendschke, participants; "The You
Program in View of the World Situ
tion," Rev. E. E. Heuer; "The Congr
gational Youth Committee," Rev. Wi
liam Graumann; "Training and Usi
Our Young People for Full-Tim
Church Work," Rev. R. F. Rehme
"A Wheat Ridge Foundation Medic
Social Worker Reports," Miss Bet
Erhardt; "The Christian Youth Mi
sion," Prof. O. H. Theiss; "Regio
Youth Work," Rev. Walter M. Wa
gerin; "The '51 Walther League Co
vention in St. Louis," '51 Conventi
Committee, Arthur Koenig, chairma
"What Do Synodical District You
Committees Report to Synodical Di
trict Conventions?" Rev. E. L. Roschk

REV. MARTIN BORNEMAN
Columbus, Nebr.

## Annual Roll-Call and Reunio Service

Many congregations have esta
lished the blessed custom to condu
a roll-call and reunion service of pr



**Encourage World-Wide Bible Reading**

Progress of the Walther League international fellowship and Bible-reading program received attention from (l. to r.) the Rev. Walter Wangerin, Rev. E. L. Roschke, Prof. O. H. Theiss, and Rev. Clarence Peters at the January Lutheran Youth Conference

confirmation classes on Palm
day evening or on Pentecost or at
ner time of the year. This custom
directed the thinking of many a
ber of our Church to the important
of soul keeping.

requently, the matter can be
ed over to the young people or to
mmittee who will prepare the lists
he confirmation classes and send
he invitations. Here is a procedure
h some congregations follow:

he pastor might ask someone to
are a list of the last ten confirma-
classes with correct addresses as
s these are available. The pastor
t also appoint a captain in each
, call a meeting of these captains,
ss the plan with them, and ask
captain to invite the members of
lass to the reunion service. At this
ing each captain can be supplied
a list of his class as well as with
ddresses which are known. From
on the captain takes over and
nds the invitation. Copies of an
ation may also be distributed to
aptains. Urge the captains to bend
y effort to get people to come.

brief reunion service may then be
on Palm Sunday evening or on
ner date as decided upon. At this
ce the roll may be called, in which
captains are asked to give a brief
rt on the members of their class. It
be better not to mention names,
o give totals.

fter the service a fellowship hour
be arranged in the parish hall.
aps the local Walther League will
refreshments. Friendships can be
wed. A pleasant hour of Christian
wship can be enjoyed.

n interesting addition is to call the
also of the 25th, 50th, 60th anni-
ary classes. Persons who have not
each other for a quarter of a cen-
or longer will be able to renew
aintances.

or further details please consult
*ABC of Youth Work*, p. 119, or pre-
s issues of the *Workers Quarterly*
the LUTHERAN WITNESS. Reprints
ggestions for the Reunion Service
Roll Call may be obtained from
Walther League, and they are free
he asking.

REV. CLARENCE PETERS, *Chairman*
*Board for Young People's Work*

## A Story of Uphill Work: sions Among Mohammedans

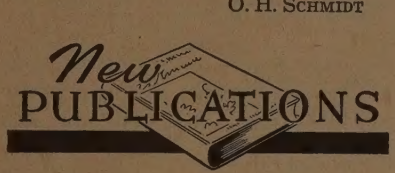
he Society for the Promotion of
ammedan Missions, working with
d's Board of Foreign Missions, did
n to awaken interest in the spir-
plight of adherents of one of the
d's largest non-Christian religions.
d made a definite attempt to es-
sh such a mission when Dr. Adolf
came to Vaniyambadi, India, in
But there was little of tangible result. Before he left this mission, in 1932, the Rev. R. J. Burow had come, remaining from 1928 until 1936, also meeting with discouragement and meager results. But a reading room for Muslims has been maintained at Vaniyambadi ever since.

More recently the Board of Foreign Missions extended calls to Candidates John D. Gall and Henry J. Otten, who, after special preparatory studies, reached India in May, 1950. The first field under consideration for them was Iraq or Iran, but a thorough investigation by Dr. Henry Nau prompted the Board to postpone the attempt to start there and to try first to establish a mission among the 1,500,000 Mapillah Muslims along the Malabar Coast, who had so far been untouched by Christian missions. Dr. Nau then spent about six months in India in the interest of that work. The executive secretary of the Board also saw that field early in 1950.

Missionaries Gall and Otten lived first at Feroke and then at Calicut, studying the Malayalam language and getting acquainted with the country and the people. A graduate of the Nagercoil seminary in India is being called for this work. Plans call for training additional workers and possibly setting up a clinic.

Pray for this difficult mission! Pray for workers! Give it your sympathetic interest and material support!

O. H. SCHMIDT




**Mercies Manifold.** By J. W. Behnken. Concordia Publishing House, Saint Louis, 1950. 5½×7¼, ix+147 pages. $2.00.

Radio listeners who enjoyed the sermons of Dr. J. W. Behnken, President of The Lutheran Church — Missouri Synod, on the Lutheran Hour during the summer of 1949 will be happy to read them in this convenient volume. Through many years Dr. Behnken has been known as a thorough and effective preacher of the Gospel. The great and central facts of God's love in Christ and the Christian's response to this love are here set forth most ably.

## MUSIC

**Reviewed by Walter Wismar**

**The Seven Words of Christ on the Cross.** By Heinrich Schuetz. Edited by Richard T. Gore. Concordia Publishing House, St. Louis. Complete Score, (S 621, 95 cents; Chorale or Choir Section (S 627), 20 cents; Instrumental Parts: Violin I, II, III, Viola, and Cello, 20 cents each.

This beautiful setting of the Seven Words is a jewel among the major publications of C. P. H. Because of its outstanding merit this little oratorio can create a deep and lasting impression on the audience. When it is presented in church, the scene can be laid by means of an organ prelude and postlude of Lenten music, several hymns by the congregation, and appropriate Bible selections read by the pastor.

## Announcements

### Ordinations and Installations

**CANDIDATES**

**Ordained:**

*Meier, Everette*, Trinity, Winfield, Kans., by C. R. Zehnder, Jan. 21.
*Saeger, Alfred A., Jr.*, Our Redeemer, North Platte, Nebr., by Alfred Saeger, Sr., Dec. 29.

**PASTORS**

**Commissioned:**

*Zschiegner, Max*, Trinity, Red Bud, Ill., as missionary to Japan by Dr. O. H. Schmidt, Jan. 28.

**Installed:**

*Brink, Kurt*, Logan Heights, San Diego, Calif., by L. H. Jagels, Jan. 21.
*Buntrock, Orville A.*, Our Redeemer, Wichita Falls, Tex., by Henry A. Burandt, Jan. 21.
*Fiess, John H.*, Immanuel, Westfield, Wis., by Tr. Fiess, Jan. 21.
*Fuhr, Arthur H.*, Bethlehem, Bremen, Kans., by Walter J. F. Lebien, Jan. 21.
*Gorentz, Bernard R.*, St. Paul, Stanley; Immanuel, Ray, N. Dak., by Edmund Nieting, Jan. 14.
*Graalmann, T. H.*, St. John, Corpus Christi, Tex., by H. F. Neunaber, Jan. 8.
*Hoemann, O. H. A.*, St. Mark, Ruskin, Nebr., by K. H. Schaaf, Jan. 21.
*Lazarz, Edward A.*, Trinity, Elgin; St. John, Viola, by W. W. Doering and Earl Schwerman, Jan. 14.
*Vaudt, Erwin E.*, Zion, Crosby; Immanuel, Deerwood; St. John, Aitkin, Minn., by Paul J. Affeldt, Jan. 14.
*Walter, G. E.*, Immanuel, Appleton, Minn., by E. T. Meichsner, Jan. 21.

**TEACHERS**

**Installed:**

*Aufdemberge, Paul*, Trinity, Madison, Nebr., by W. J. Oetting, June 11.
*Bauer, Raymond*, St. Lorenz, Frankenmuth, Mich., by M. E. Mayer, Jan. 14.
*Fritze, Walter E.*, St. John, San Francisco, Calif., by Arthur Brohm, Jan. 21.
*Zehnder, Frederick*, Zion, Friedheim, Ind., by O. C. Busse, Jan. 28.

**Inducted:**

*Schwich, Luther*, Concordia High School, Seward, Nebr., by Prof. A. O. Fuerbringer, Jan. 12.

### Cornerstone Laying

*Hinsdale, Ill.* Immanuel, school, Nov. 26.

### Dedications

*Canby, Minn.* Nicolai, church, Jan. 7.
*Carneys Point, N. J.* Trinity, church, Nov. 19.
*Detroit, Mich.* Peace, school, Jan. 21.
*Farmers Retreat, Ind.* St. John, school, Oct. 15.
*Julesburg, Colo.* St. Paul, church, Dec. 10.
*Oakes, N. Dak.* St. John, church, Nov. 26.
*Temple, Tex.* Immanuel, educational building, Nov. 12.

### Anniversary

*Milwaukee, Wis.* Holy Ghost, the 75th, Jan. 28.

### Appointments

*Pastor Theo. Schabacker* of Boulder, Colo., has been appointed Visitor of the Northern Circuit to replace Pastor H. Hagemann, who accepted a call as assistant pastor at St. John's Church in Denver. — HENRY GEO. HARTNER, *President, Colorado District.*

*Rev. Arthur O. Werfelmann* of Libby, Mont., has been appointed Visitor of the Western Circuit in place of Rev. O. Misch, who has resigned because of sickness. — PAUL M. FREIBURGER, *President, Montana District.*

*Pastor Ray G. Holzhauer* of Ortonville, Minn., has been appointed Visitor of the 1st Circuit of the Yellowbank Conference in place of Pastor E. C. Hallstein, who has accepted a call into another District. — H. A. GAMBER, *President, Minnesota District.*

*The Rev. Carl H. Toelke*, Akron, Ohio, has been appointed Visitor of Circuit 4 to succeed the Rev. R. G. Long, who was called to his eternal home. — H. W. BARTELS, *President, English District.*

## Nominations

**For the Professorship in the Department of Practical Theology at Concordia Seminary St. Louis, Mo.**

Rev. C. A. Berner, M. A., Los Angeles, Calif.: Nominated by St. Luke's Lutheran Church, St. Louis, Mo.; Holy Cross Lutheran Church, St. Louis, Mo.

Dr. H. J. Boettcher, Minneapolis, Minn.: Redeemer Lutheran Church, Saginaw, Mich.; Immanuel Lutheran Church, Courtland, Minn.; Trinity Lutheran Church, White Bear Lake, Minn.; St. Paul's Lutheran Church, Wyoming, Minn.; St. John's Lutheran Church, Rush City Minn.; Immanuel Lutheran Church, Milwaukee, Wis.; Emmanuel Lutheran Church, Dearborn, Mich.; English Lutheran Church of the Redeemer, Fort Wayne, Ind.

Rev. John Choitz, M. A., Iowa City, Iowa: Hope Lutheran Church, St. Louis, Mo.

Rev. Carl A. Eberhard, Louisville, Ky.: St. Luke's Lutheran Church, Manhattan, Kans.

Rev. Oscar E. Feucht, St. Louis, Mo.: St. Stephen's Lutheran Church, St. Louis, Mo.

Dr. Erdmann Frenk, Joliet, Ill.: Luther Memorial Church, Richmond Heights, Mo.; St. Mark Lutheran Church, Cleveland, Ohio.

Rev. Edwin Fritze, M. S., St. Louis, Mo.: University Lutheran Church, Bloomington, Ind.; Immanuel Lutheran Church, Higginsville, Mo.

Rev. Geo. W. Heinemeier, Winchester, Tex.: Faith Lutheran Church, Grand Prairie, Tex.

Dr. Walter Herrling, Concordia, Fort Wayne, Ind.; St. Mark's Lutheran Church, Yonkers, N. Y.

Rev. Otto B. Hussmann, Chester, Ill.: Zion Lutheran Church, Mascoutah, Ill.

Rev. A. H. Jahsmann, St. Louis, Mo.: Trinity Lutheran Church, Alton, Ill.; Christ Lutheran Church, Austin, Tex.; Redeemer Lutheran Church, Manitowoc, Wis.

Dr. Paul W. Lange, St. Louis, Mo.: St. John's Lutheran Church, Seward, Nebr.

Rev. Karl Maier, M. A., Waynesboro, Va.: Wollaston Lutheran Church, Wollaston, Mass.

Dr. Eric C. Malte, Wilkinsburg, Pa.: Evangelical Lutheran Church of Our Savior, Brooklyn, N. Y.; Calvary Lutheran Church, Baltimore, Md.

Dr. A. G. Merkens, Oak Park, Ill.: Zion Lutheran Church, Matteson, Ill.; Our Savior Lutheran Church, Fair Lawn, N. J.; St. Matthew Lutheran Church, Chicago, Ill.; Immanuel Lutheran Church, Palatine, Ill.

Mr. Arth. L. Miller, M. A., St. Louis, Mo.: St. John's Lutheran Church, Cleveland, Ohio.

Dr. A. H. Schwermann, Edmonton, Alberta, Can.: Immanuel Lutheran Church, Bridgman, Mich.; St. Peter's Lutheran Church, Farnhamville, Iowa.

Rev. Martin Simon, M. A., Highland, Ill.: Trinity Lutheran Church, Cedar Rapids, Iowa; Zion Lutheran Church, Wausau, Wis.; St. Paul's Lutheran Church, Troy, Ill.

Dr. John Stach, Fort Wayne, Ind.: St. John's Lutheran Church, Evanston, Ind.

Rev. Raymond Surburg, Ph. D., Brooklyn, N. Y.: Mount Olive Lutheran Church, St. Louis, Mo.; Trinity Lutheran Church, New York, N. Y.; Concordia Lutheran Church, Bronx, N. Y.

Rev. Gilbert Thiele, St. Paul, Minn.: Trinity Lutheran Church, Milwaukee, Wis.

Prof. Walter Wolbrecht, M. A., Seward, Nebr.: Trinity Lutheran Church, St. Joseph, Mich.

Any protests or additional information regarding these candidates should reach the undersigned not later than March 28.

The Electoral College will meet at Concordia Seminary, Friday, March 30, at 7:30 P. M.

REV. JOHN OPPLIGER, *Secretary,*
BOARD OF CONTROL,
4701 Greer Ave., St. Louis 15, Mo.

**For the Five Associate Professorships at Concordia Teachers College, River Forest, Ill.**

### A. Religion

Rev. C. L. Abel, Chicago, Ill.: Nominated by St. Paul's, Aurora, Ill.

Rev. Herbert C. Albrecht, M. A., Chaplain, U. S. Navy: Our Savior, Chicago, Ill.

Rev. Carl W. Berner, M. A., Los Angeles, Calif.: St. Paul, Chicago (Austin), Ill.

Rev. Walter Brott, M. A., Kansas City, Mo.: Covenant, Detroit, Mich.

Rev. John F. Choitz, M. A., Iowa City, Iowa: Our Redeemer, North Platte, Nebr.

Rev. Hugo W. Degner, M. A., Lewisville, Minn.: St. Paul's, Truman, Minn.

Rev. R. T. Du Brau, M. A., Pacific Grove, Calif.: Bethlehem, Pacific Grove, Calif.

Rev. Elmer F. Eggold, M. A., Milwaukee, Wis.: Bethany, Chicago, Ill.

Prof. Oliver Graebner, M. A., Valparaiso, Ind.: Concordia, Berwyn, Ill.

Rev. William J. Hassold, S. T. M., River Forest, Ill.: Bethany, Chicago, Ill.

Rev. A. Jahsmann, St. Louis, Mo.: St. John's, Forest Park, Ill.

Rev. Julius Kimpel, M. A., Warrensburg, Mo.: Trinity, Lincoln, Nebr.

Mr. Paul Lassanske, M. A., Glendale, N. Y.: Hope, Niagara Falls, N. Y.

Rev. Richard Luecke, M. A., Chicago, Ill.: Bethany, Chicago, Ill.

Rev. Eric C. Malte, Ph. D., Wilkinsburg, Pa.: Grace, Pittsburgh, Pa.; Immanuel, Kansas City, Mo.; Mount Calvary, West View, Pittsburgh, Pa.; Our Savior, Brooklyn, N. Y.; Calvary, Baltimore, Md.; St. John's, Seward, Nebr.

Prof. Herbert T. Mayer, M. A., Seward, Nebr.: Messiah, St. Louis, Mo.; Cross, Milwaukee, Wis.

Rev. R. L. Moellering, M. A., Vermillion, S. Dak. (Or Social Science): St. Paul's, Aberdeen, Idaho.

Rev. P. A. Mundinger, Glencoe, Ill.: St. Matthew's, Prairie View, Ill.

Prof. Armin Oldsen, M. A., Valparaiso, Ind.: Grace, Glen Ellyn, Ill.

Rev. Daniel Poellot, Addison, Ill.: Trinity, Milwaukee, Wis.

Rev. H. W. Romoser, M. A., Oak Park, Ill.: Mount Calvary, Detroit, Mich.

Prof. Oliver Rupprecht, M. A., Milwaukee, Wis.: Immanuel, Elmhurst, Ill.

Rev. R. L. Schroeter, M. A., River Forest, Ill.: Village Church, Ladue, St. Louis Co., Mo.

Rev. Curtis Stephan, M. A., Bloomington, Ind.: Bethany, Chicago, Ill.; Christ English, Chicago, Ill.; St. Matthew, St. Louis, Mo.; Our Savior, Chicago (southside), Ill.; St. John's, Shell Lake, Wis.; St. Mark's, Cleveland, Ohio.

Rev. R. C. Stuckmeyer, S. T. D., Chicago, Ill.: Grace, Glen Ellyn, Ill.

Rev. Raymond F. Surburg, S. T. D., Ph. D., Brooklyn, N. Y.: Immanuel, Brooklyn, N. Y.; St. Peter's, Brooklyn, N. Y.

Rev. Paul A. Zimmermann, Champaign, Ill.: Christ, Albany, N. Y.

### B. English

Mr. Louis A. Beer, M. A., Detroit, Mich.: Grace, Glen Ellyn, Ill.

Rev. Albert H. D. Besalski, M. A., Orlando, Fla.: Redeemer, Columbus, Ga.

Mr. Milton Bleeke, M. A., Cedarburg, Wis.: Trinity, Milwaukee, Wis.

Rev. John F. Choitz, M. A., Iowa City, Iowa: Holy Cross, Davenport, Iowa.

Prof. Erhard Essig, M. A., Valparaiso, Ind.: Village Church, Ladue, St. Louis Co., Mo.

Mr. Arthur W. Gross, M. A., St. Louis, Mo.: St. Paul, Chicago (Austin), Ill.

Rev. Theodore Kleinhans, Jr., M. A., Geneva, Switzerland: Christ English, Chicago, Ill.; Our Redeemer, North Platte, Nebr.

Prof. G. A. Korntheuer, M. A., Fort Wayne, Ind.: Immanuel, Kansas City, Mo.; Bethlehem, Chicago, Ill.; Holy Cross, Chicago, Ill.

Rev. Walter E. Kraemer, M. A., San Leandro, Calif. (or Social Science): Pilgrim, Oakland, Calif.; St. Peter's, San Leandro, Calif.; Covenant, Detroit, Mich.

Rev. Arno E. Krentz, M. A., Cleveland, Ohio: Trinity, Lincoln, Nebr.; St. John's, Chicago, Ill.

Mr. Edward A. Lange, M. A., Brookfield, Ill.: Concordia, Berwyn, Ill.

Prof. Lando Otto, M. A., Concordia, Mo.: St John's, Forest Park, Ill.

Rev. F. L. Neebe, Ph. D., Columbia, Mo.: Bethany, Chicago, Ill.

Mr. Ben Pfeiffer, M. S., Racine, Wis.: St. John's, Seward, Nebr.

Prof. Paul Phipps, M. A., Valparaiso, Ind.: Mt. Calvary, Fullerton, Nebr.

Rev. Paul J. Reith, A. M., St. Louis, Mo.: Our Savior, Chicago, Ill.

Mr. Walter Steinberg, M. A., Chicago, Ill.: Immanuel, Elmhurst, Ill.

Rev. Richard C. Stuckmeyer, S. T. D., Chicago, Ill.: Zion, Wausau, Wis.

### C. Music

Mr. Herbert D. Bruening, Chicago, Ill.: St. Paul, Chicago (Austin), Ill.

Mr. Paul G. Bunjes, M. Mus., Wausau, Wis.: Zion, Matteson, Ill.; Trinity, Milwaukee, Wis.; St. John's, Seward, Nebr.; Concordia, Louisville, Ky.

Rev. Kenneth F. Frankenstein, Decatur, Ill.: Trinity, Stewardson, Ill.

Mr. Hugo Gehrke, M. Mus., Milwaukee, W
Our Redeemer, North Platte, Nebr.; Gra
Glen Ellyn, Ill.

Mr. Fred F. Jackisch, M. Mus., Ft. Wayne, In
Village Church, Ladue, St. Louis Co., Mo.

Prof. Matthew N. Lundquist, Mus. D., Oak Pa
Ill.: St. John's, Defiance, Ohio.

Mr. Paul O. Manz, M. Mus., Minneapolis, Min
Our Savior, Chicago, Ill.

Prof. Theo. Hoelty-Nickel, D. Mus., Valparai
Ind.: Grace, Glen Ellyn, Ill.

Prof. Ewald Nolte, M. Mus., Cambridge Ma
Immanuel, Kansas City, Mo.

Mr. John G. Rieck, Chicago, Ill.: Concor
Berwyn, Ill.

Mr. Warren C. Schmidt, M. Mus., Decorah, Io
Immanuel, Elmhurst, Ill.

Mr. Martin Stellhorn, M. Mus., St. Louis, M
Faith, Carthage, Mo.; Bethany, Chicago,
St. John's, St. Louis, Mo.

Mr. Carl Waldschmidt, M. Mus., Chicago,
St. John's, Forest Park, Ill.; Christ Engl
Chicago, Ill.; Hope, St. Louis, Mo.; St. Pete
East Detroit, Mich.; First Trinity, Bloomfi
Nebr.; St. Paul, Addison, Ill.; St. Mar
Cleveland, Ohio; St. Paul, Kankakee, Ill.;
manuel, Milwaukee, Wis.; St. John's, Chica
Ill.; Covenant, Detroit, Mich.

Mr. Leslie R. Zeddies, M. Mus., East Det
Mich.: St. John's, Detroit, Mich.; Mt. Calv
Detroit, Mich.; Trinity, Lincoln, Nebr.

### D. Social Science

Rev. Walter Brott, M. A., Kansas City,
Immanuel, Temple, Tex.

Mr. Clarence M. Drews, M. A., River For
Ill.: Faith, Appleton, Wis.; Christ Engl
Chicago, Ill.; St. Peter's, East Detroit, Mi
St. John's, Chicago, Ill.; Our Redeemer, N
Platte, Nebr.

Mr. Norbert R. Engebrecht, M. A., River For
Ill.: Worthington, Worthington, Ohio;
Calvary, Detroit, Mich.; St. Paul, Addison,

Mr. Ernest Flotow, Ph. D., Nogales, Arizo
Bethany, Chicago, Ill.

Rev. Walter Forster, Ph. D., La Fayette, I
Trinity, Milwaukee, Wis.

Prof. Herman Grunau, M. A., Valparaiso, I
Christ, Albany, N. Y.

Mr. Arvin Hahn, M. A., Forest Park, Ill.;
John's, Forest Park, Ill.

Rev. E. H. Heintzen, M. A., Champaign,
Redeemer, Elmhurst, Ill.

Mr. Orville Jaebker, M. A., Bloomington, I
University Church, Bloomington, Ind.; Be
any, Chicago, Ill.; Peace, Fort Wayne, In

Rev. Marcus Koch, S. T. M., Matthews,
St. Paul's, Troy, Ill.

Mr. Vernon Koehler, M. A., Pittsburgh,
Concordia, Berwyn, Ill.

Prof. Walter Lobitz, M. A., Fort Wayne, I
Covenant, Detroit, Mich.; Village Chu
Ladue, St. Louis Co., Mo.

Prof. Herbert Mayer, M. A., Seward, Ne
St. Mark, Cleveland, Ohio.

Prof. Carl Meyer, M. A., Maywood, Ill.: Gr
Glen Ellyn, Ill.

Rev. Paul A. Mundinger, M. A., Glencoe,
Redeemer, Highland Park, Ill.; Zion, K
mazoo, Mich.; Bethlehem, Evanston, Ill.

Rev. John F. Nau, M. A., Columbia, S. C.:
English, New Orleans, La.; St. Paul's,
Orleans, La.; Mt. Olive, Irmo, S. C.; Re
rection, Charlotte, N. C.; Redeemer, New
leans, La.; Christ, New Orleans, La.

Rev. L. Spitz, Jr., Cambridge, Mass.: Imman
Elmhurst, Ill.

Rev. Curtis C. Stephan, M. A., Blooming
Ind.: Our Savior, Chicago, Ill.

Rev. N. S. Tjernagel, M. A., Racine, Wis.
Paul's, Iowa City, Iowa.

Mr. Walter A. Vahl, M. A., Oak Park,
Pilgrim, Chicago, Ill.; St. John's, Colum
Ind.; Trinity, Lincoln, Nebr.; Hope, St. L
Mo.; St. John's, Seward, Nebr.

Prof. Lorenz Wunderlich, M. A., Winf
Kans.: St. Paul, Chicago (Austin), Ill.

### E. Education

Mr. Arthur L. Amt, Wausau, Wis.: Christ
lish, Chicago, Ill.

Rev. H. J. Boettcher, Ph. D., Minneapolis, Mi
St. Luke's, St. Louis, Mo.; Trinity, Linc
Nebr.; St. Mark's, Cleveland, Ohio.

Mr. Benjamin A. Buck, M. A., Waterto
Minn. (or Social Science): Epiphany,
Claire, Wis.; Peace, Faribault, Minn.

Mr. Hilmar A. Buerger, North Tonawa
N. Y.: Immanuel, Baltimore, Md.

Mr. Frank Colba, M. A., St. Louis, Mo.: Gr
Glen Ellyn, Ill.

Mr. Don C. Dinkmeyer, M. A., River Forest,
Bethany, Chicago, Ill.

Mr. Walter Dobberfuhl, M. A., Milwaukee, W
Concordia, Berwyn, Ill.

Mr. O. E. Firnhaber, M. S., University
Mo. (or Social Science or Music): St. Joh
Vincennes, Ind.; St. Paul's, Iowa City, Io

nity, Taylorville, Ill.; St. Matthew's, Prairie w, Ill.; St. John's, Madison, Nebr.; St. er's, Vincennes, Ind.
fomer C. Gruber, M. A., St. Louis, Mo.: Im- nuel, Grand Forks, N. Dak.
d. Haack, Detroit, Mich.: St. John's, Forest k, Ill.
Herbert Kaiser, M. S., Mt. Clemens, Mich.: manuel, Kansas City, Mo.; St. Lucas, Ot- a, Ontario.
Martin Kirch, Maywood, Calif. (or Social ence): St. John's, Seward, Nebr.; Christ, Pedro, Calif.
Vernon Koehler, M. A., Pittsburgh, Pa.: rist, Forest Hills, Wilkinsburg, Pa.
William A. Kramer, M. A., St. Louis, Mo.: Paul, Chicago (Austin), Ill.; Trinity, Mil- ukee, Wis.
Victor C. Krause, M. A., Oak Park, Ill.: ace, Glen Ellyn, Ill.
Clarence Kurth, M. A., Bloomington, Ind.: iversity, Bloomington, Ind.
Paul Lange, Ph. D., St. Louis, Mo.: Im- nuel, Elmhurst, Ill.
Donald Lorenz, M. A., Fort Lauderdale, .: Bethlehem, Detroit, Mich.
Martin J. Maehr, M. S., Seward, Nebr.: John's, Racine, Wis.; Tabor, Chicago, Ill.
Milton Marten, M. A., Valparaiso, Ind.: venant, Detroit, Mich.
A. G. Merkens, Ph. D., Oak Park, Ill.: Redeemer, North Platte, Nebr.; Village urch, Ladue, St. Louis Co., Mo.
Arthur L. Miller, M. A., St. Louis, Mo.: r Savior, Chicago, Ill.
Elmer Pflieger, Ed. D., Detroit, Mich.: Mt. vary, Detroit, Mich.
Martin C. Pieper, M. A., River Forest, Ill.: John's, Napoleon, Ohio; Our Savior, El rado, Ark.; St. John's, Columbus, Ind.; ssiah, Independence, Mo.; Christ, North ce, Ill.; Holy Cross, Portland, Oreg.; Con- dia, Chicago, Ill.; St. Paul's, Brookfield, ; St. John's, Chicago, Ill.; St. Paul, Ad- on, Ill.
Eldor C. Sieving, M. A., Fort Wayne, Ind. Social Science): St. John's, Elk River, n.; St. Peter's, Minneapolis, Minn.
Raymond Surburg, M. A., Ph. D., Brooklyn, .: Our Savior, Fair Lawn, N. J.; Trinity, ota, N. J.
Ernest Yunghans, M. A., Baltimore, Md.: em, Homewood, Ill.; Calvary, Indianapolis, .; St. John's, Indianapolis, Ind.

communications regarding these can- s should reach the undersigned by n 10, 1951.

P. L. KLUENDER, *Secretary,*
BOARD OF CONTROL,
Concordia Teachers College,
River Forest, Ill.

**For President of St. Paul's College, Concordia, Mo.**

Hy. Boettcher, Ph. D., Minneapolis, Minn.: minated by Hope Lutheran, St. Louis, Mo.
A. J. Bueltmann, St. Jacob, Ill.: Zion Lu- ran, Mascoutah, Ill.
Walter Brott, M. A., Kansas City, Mo.: y Cross, Emma, Mo.; St. John's, Farley,

John Choitz, M. A., Iowa City, Iowa: Lu- r Memorial, St. Louis, Mo.
W. O. Forster, B. D., M. A., Ph. D., La- ette, Ind.: Mt. Olive, St. Louis, Mo.
Edw. Fritze, M. S., St. Louis, Mo.: Christ heran, St. Louis, Mo.; Grace, St. Louis, .; St. Luke's, St. Louis, Mo.
O. A. Gebauer, B. D., Granite City, Ill.: nal Hill Lutheran, Belleville, Ill.
Wm. Graumann, Kansas City, Mo.: Grace heran, Wellsville, Mo.; St. Paul's, Stover,

Reinhold Griesse, B. A., Seward, Nebr.: od Shepherd, Kansas City, Mo.; St. Paul's, lalia, Mo.
R. W. Janning, M. A., St. Louis, Mo.: Im- nuel, Olivette, Mo.
Wm. M. Kampschmidt, M. A., Greensboro, C.: St. Paul's, Winslow, Nebr.
Eugene Klug, M. A., Kalispell, Mont.: nity, Milwaukee, Wis.
Wilbert Koenig, Saginaw, Mich.: Im- nuel, St. Charles, Mo.
Fred Kramer, Winfield, Kans.: Immanuel, rington, Kans.
Gustav Lobeck, Council Bluffs, Iowa: nity, Alma, Mo.
A. Merkens, M. Th., Ph. D., Oak Park, Ill.: nity, St. Louis, Mo.
Arthur Meyer, St. Louis, Mo.: Redeemer, Louis, Mo.
Hobart Meyer, St. Louis, Mo.: Zion, Fort rth, Tex.
Edgar Mundinger, M. A., Kansas City, ns.: Messiah, Independence, Mo.
Fred. Neebe, Ph. D., Columbia, Mo.: Hope, rerland, Mo.

Rev. Armin Oldsen, M. A., Valparaiso, Ind.: St. John's, Arnold, Mo.
Rev. Clarence Peters, St. Louis, Mo.: Our Savior, Windom, Minn.; Immanuel, Broken Arrow, Okla.; Trinity, Norborne, Mo.; Immanuel, St. Louis, Mo.
Rev. E. L. Roschke, St. Louis, Mo.: St. John's, Corning, Mo.
Prof. Wilbert Rosin, Concordia, Mo.: Zion, Boyd, Minn.
Rev. Alfred Scheips, M. A., Ann Arbor, Mich.: St. Paul's, Aberdeen, Idaho.
Rev. Martin Seltz, Boone, Iowa: Immanuel, Clarinda, Iowa.
Rev. Carl Schuette, M. A., Farmersville, Ill.: Bethany, Parma, Ohio; Trinity, Edinburg, Ill.; Trinity, Roanoke, Ill.
Rev. Martin Studtmann, M. A., Kingsville, Tex.: Trinity, Alice, Tex.
Rev. W. W. Stuenkel, St. Joseph, Mich.: St. Paul's, Hillsdale, Mich.
Prof. O. T. Walle, Concordia, Mo.: Peace, Chehalis, Wash.; St. Paul's, Wichita Falls, Tex.; Bethlehem, Warrensburg, Mo.; St. John's, Seward, Nebr.; Christ, Liberty Twp., Sweet Springs, Mo.; St. Paul, St. Joseph, Mo.; Faith, Jefferson City, Mo.; Trinity, St. Joseph, Mich.; Immanuel, Higginsville, Mo.; St. John's, Waco, Tex.; Trinity, Woodward, Okla.; St. Peter's, East Detroit, Mich.; St. Matthews, Earnestville, Mo.
Rev. T. A. Weinhold, Kansas City, Mo.: St. Paul's Concordia, Mo.
Prof. E. C. Weis, M. A., Concordia, Mo.: Grace, St. Louis, Mo.
Rev. Wm. E. Wessler, M. A., Alton, Ill.: Trinity, Alton, Ill.
Prof. W. F. Wolbrecht, B. A., Seward, Nebr.: Trinity, Hoyleton, Ill.; St. Peter's, St. Joseph, Mo.

Additional information or possible protests regarding these candidates should reach the undersigned not later than March 10. The Electoral Board will meet on or shortly after March 20.

REV. O. G. TIEMANN, *Secretary*
BOARD OF CONTROL
202 N. Pine St., Norborne, Mo.

## Call for Nominations

With the approval of the Board for Higher Education, the Board of Control of Concordia College, St. Paul, Minn., herewith requests the congregations of Synod to nominate candidates for one associate professorship at Concordia College, St. Paul, Minn. The proposed candidate should have the following qualifications: "Apt to teach," 1 Tim. 3:2; "Able to teach others also," 2 Tim. 2:1; "Rightly dividing the word of truth," 2 Tim. 2:15. Academically, the proposed candidate should:

a) Be a graduate of a Synodical Conference Seminary or Teachers' College;

b) Have a number of years of parish experience;

c) Possess a Master's degree in Education or be able to obtain one soon;

d) Possess a High School Principal's State Certificate for Minnesota or be able to obtain one soon.

The proposed candidate should be prepared to teach in the fields of social studies, mathematics, religion, and English and to assume the high school principalship.

All nominations for candidates should be sent to the Secretary of the Board of Control, Concordia College, St. Paul, Minn., not later than March 26, 1951. Address all communications to:

REV. H. WINTER, *Secretary*
1930 Sargent Ave.
St. Paul 5, Minn.

## Call for Candidates

The Board for Higher Education has approved the request of the Board of Control, Concordia Seminary, St. Louis, Mo., to issue a call for candidates to fill the existing vacancy in the Department of Systematic Theology.

The new professor is to teach Biblical Theology and Symbolics. As a teacher of Biblical Theology he must have a good grasp of divine truth as presented in the various books of the Bible, including competence in the Biblical languages, especially in the Greek of the New Testament. As a teacher of Symbolics he must be a sound and thorough theologian, who has pursued studies in the field of systematic theology. Members of the faculty at the St. Louis Seminary also serve as censorial readers and, if appointed, as editors of Synod's official organs.

Each congregation is entitled to nominate one candidate for this office.

All nominations and communications relating to the candidate should not later than April 1, 1951, be in the hands of REV. JOHN OPPLIGER, *Secretary,* BOARD OF CONTROL, 4701 Greer Ave., St. Louis 15, Mo.

## Notice

*Alvin J. Hahn,* organist and choir director of Immanuel Lutheran Church, Springfield, Ill., desires to enter the teaching profession of The Lutheran Church — Missouri Synod. — E. F. TONN, *President, Central Illinois District.*

## Warning

Warnings have been received from fellow Lutherans in Germany that residents of the Russian sector of Berlin and of the East Zone of Germany are strictly forbidden to receive any religious literature except that listed on "approved" lists. Well-meaning Americans will be further endangering the already precarious lives of their friends if they continue to send such periodicals.

## Changes of Address

**Pastors**

Boerger, Charles F., Onaway, Mich.
Bringewatt, Ralph, No. 2, Nishimachi, Nihonenoki, Shiba, Tokyo, Japan
Dannenfeld, P. T., 2595 Colfax, Gary, Ind.
David, Edwin W., 6727 N. Muscatel Ave., San Gabriel, Calif.
Dundek, Albert, Home: 4604 Church St., Winston Park, Covington, Ky. Office: 2205 Madison Ave., Covington, Ky.
Fackler, Wm. J., 3490 Avery Ave., Detroit 8, Mich.
Fiehler, Daniel G., 1129 McClellan St., Schenectady 9, N. Y.
Frantz, Roland A., 2010 Franklin St., Olympia, Wash.
Gerhardt, A. H., Locust and Avon Pl., Albany 3, N. Y.
Graf, Armand, 801 De Mun, St. Louis 5, Mo.
Hagemann, H. D., 3175 S. Cherokee St., Englewood, Colo.
Headley, Walter O., 814 John Page Dr., San Antonio, Tex.
Heitmann, Chaplain Paul H., Fitzsimmons Army Hospital, Denver 8, Colo.
Heuer, Chaplain (Lt. Col.) H. H., Home address: 213 Stuart Dr., Falls Church, Va.
Hintz, Walter J., Thawville, Ill.
Hoyer, Chaplain Leland A., 0985152, 376th Engineer Construction Bn., APO 660, c/o P. M., San Francisco, Calif.
Kamman, Harold W., Box 137, Abilene, Kans.
Kretzschmar, Chaplain M. H., Headquarters, 47th Division Artillery, Camp Rucker, Ala.
Kuhn, Chaplain Wesley J., 4055 ASU, 1st GM Grp. AAA and GM Center, Fort Bliss, Tex.
Lederer, C. F., *em.,* 5220 Jackson Rd., Ann Arbor, Mich.
Lemke, Victor, 520 S. Broadway, New Ulm, Minn.
Linse, Eugene, Jr., Lutheran Concordia College, Austin 22, Tex.
Lutz, Walter H., 8719 Ola Ave., Sulphur Springs, Fla.
Neemeyer, Victor W., 430 E. Figueroa St., Santa Barbara, Calif.
Nieting, Edmund, Bottineau, N. Dak.
Popp, M. N., 455 Lake Ave., St. Louis 8, Mo.
Reiman, A. E., R. 3, Fort Dodge, Iowa
Riess, F. R., Box 1104, Washougal, Wash.
Schleef, F. J., Alta, Iowa
Schultze, Fried. K., *c. r. m.,* Tantallon, Sask., Can.
Webbeking, A. G., 660 N. Leonard Ave., Montebello, Calif.
Wenger, Prof. F. S., 720 E. Keys Ave., Springfield, Ill.
Wittig, Otto H., Box 184, Shickley, Nebr.
Wolter, F. William E., 4138 Cherokee Dr., Madison 5, Wis.
Ziegler, Albert H., R. 2, Jefferson City, Mo.

**Teachers**

Doering, Arnold E., 1251 W. Logan, Freeport, Ill.
Grueber, H. W., 3433 N. Pacific Ave., Chicago 34, Ill.
Meyer, Erwin, 5005 W. Pensacola, Chicago 41, Ill.
Mueller, Walter M., R. 3, Seymour, Ind.
Schaefer, Paul L., 235 N. Taylor St., Marengo, Ill.
Seevers, J. A., 5848 Erie, Hammond, Ind.
Voll, Eugene J., 12128 Plainview, Detroit 23, Mich.
Zehnder, Frederick, R. 1, Decatur, Ind.
Zehnder, M. W., *em.,* 6517 Orchard, Dearborn, Mich.

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